St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 6. NOVEMBER, 1909. VOL. XVII.

(For St. Anthony's Messenger.)

St. Charles Borromeo.

November 4.

Dear Saint of Charity wert thou,
And faithful image of the One
Who sacrificed Himself for all,
Till His last work on earth was done.
Not only did thy subjects know
The test of Discipline and Rule,
But thou, thyself, didst practise well
The teachings of thy blessed School.

Dear Saint, may we, through life fulfill
The duty God would have us do;
And may His grace, to conquer self,
Our erring nature e'er imbue.
May tenderness and holy love
For poor and helpless mark our days,
Till come we to the heav'nly land
Where cease for e'er divergent ways!

—*Amadeus, O. S. F.*

The Tertiaries' Corner.

> At the funeral of a deceased member, the Tertiaries should assemble and say a third of the Rosary, instituted by St. Dominic. Priests also, during the Holy Sacrifice, and the lay members after having approached, if possible, the Holy Eucharist, should piously and readily offer up their prayers for the eternal repose of the deceased brother (or sister).
>
> (RULE, Chapt. II., §14.)

HESE words of the Holy Rule recall to thee, dear Tertiary, thy duty to thy departed brothers and sisters in the Lord, the duty of zealous and constant prayer for their speedy release from their sorrowful exile. These holy souls in purgatory have been freed from the fetters of mortality; but, alas! they are confined by prison bonds far from their God and Savior, for whom they languish with unexpressable desire. As long as even the faintest stain of sin obscures the radiance of their ransomed souls they cannot behold the light celestial; that blessed light which not only illumines but also ravishes with a bliss, the heart of man cannot conceive. Now, this intense yearning to behold, and to be united forever in sweetest bonds of charity with their ultimate and only love, Christ the Savior, is a cause of most excruciating suffering and constitutes the real bitterness of their chalice of woe.

Hence arises their heart-rending wail for mercy day and night: "Have pity on me, have pity on me, at least you, my friends, because the hand of the Lord hath touched me." (Job XIX, 21.) They are just souls and very dear to God, but still they are perfectly helpless, they can do literally nothing either to shorten or alleviate their sufferings. The season of merit has passed for them. But *we* can assist them, we can alleviate their sufferings; we can do even more, it is in our power to burst their fetters and force the confining prison bars. Holy Church teaches us that the august sacrifice of the Mass, prayers, alms-deeds, and indulgences may be applied to the suffering souls in a spirit of intercession and charity.

The Holy Sacrifice of the Mass is essentially the same as the atoning Sacrifice on Golgatha—the only difference being that the Sacrifice of the Cross was empurpled with the saving Blood of the Redeemer, whereas the Sacrifice of the Mass is an unbloody renewal of Jesus' death on the bloodstained Cross. Hence each and every Holy Sacrifice of the Mass possesses the same atoning and redeeming efficacy as the Sacrifice of the Cross. Hence the blessings and graces to be obtained by the Sacrifice of the Mass are unexpressibly rich and abundant both for the living and the dead. These blessings increase in proportion as the hearts

of the faithful assisting at Mass are pure and well prepared. We may therefore hope that every Holy Mass is efficacious in alleviating or ransoming the suffering of the holy souls when offered with at least an approach to the proper dispositions.

Again, there are other means at our command by which it becomes possible for us to obtain relief for the souls in purgatory, viz: prayer, fasting, mortification, alms-deeds, and the like. But, there is still another means within our power to procure great help for our deceased, and that is by gaining indulgences for them. We know that the Church has the power to grant indulgences, and that by means of those indulgences the temporal punishments to which our sins have rendered us amenable, either here on earth or in purgatory, are entirely or partially cancelled. The Church, however, cannot grant an indulgence to the souls in purgatory, as these souls are no longer under her jurisdiction—but she can permit us to gain indulgences for ourselves and then apply the same to our suffering brethren. Just as we may offer up the merits of our good works and their expiatory efficacy for the poor souls, so also may we deprive ourselves, so to speak, of the benefits of the indulgences we strive to gain, be they plenary or partial, in favor of the helpless sufferers, provided that the indulgences are of the class which the Church designates as applicable to the souls in purgatory. The Church in her tender love for her departed children allows nearly all the indulgences granted the faithful to be applied to the souls of the departed, and thus these indulgences become a rich source of relief and consolation to our departed brethren in the Lord. Of the many practices of devotion to which a great number of indulgences are attached, we wish to call the attention of our readers to the pious making of the "Way of the Cross" or the fourteen Stations. Of this devotion St. Leonard of Port Maurice says: "Were a ray of heavenly light to unseal your eyes, as you are making the 'Way of the Cross,' you would see *each Station* surrounded by souls in pain who, with clasped hands, are begging you to help them, and saying to you: Have pity on us, you, at least, our friends."

Dear Tertiaries! Seek then to inflame and penetrate your heart with the charity that glowed in the Seraphic bosom of your blessed Father, who prayed fervently and constantly for the pour souls, and enjoined expressly on the members of the First Order the duty of prayer for the souls of their departed brethren. Remember especially those who were near and dear to you by the ties of blood or the still closer relationship imparted by the common title of children of St. Francis. Never forget that one soul delivered from purgatory by your prayers, is another child born to the great family of Heaven; another mouth to sing the praises of God, and another heart to receive the eternal outpouring of the Spirit of Love!

(For St. Anthony's Messenger.)

The Venerable Fr. Antonio Margíl, O. F. M.

(By Esperanza.)

XIII.—Removal of the Mission of San Francisco.—Missions Seized by the French, Re-established by the Spanish Governor of Coahuila.—Arrival of Supplies.

FR. ANTONIO de SAN BUENAVENTURA y OLIVARES, by permission of Viceroy Valero, on May 1, 1718, moved his mission of San Francisco Solano, and the Xarame Indians composing it, from the Rio Grande to the Rio San Antonio. The government liberally provided agricultural implements, tools and herds, in order to make the undertaking a success from the start. A year later Fr. Antonio removed the mission to the other bank of the river, and thus laid the foundation for the present metropolis of Texas. The viceroy also directed that two religious should always be stationed there, and for that purpose assigned the stipend enjoyed by the Spanish missionaries elsewhere in the royal dominions.

While this new mission was under way, the governor of Coahuila, who also had jurisdiction over Texas, wasted his time in efforts to reach Bay Espiritu Santo, instead of going to the relief of the starving missionaries in the interior. When Fr. Margíl saw that no aid arrived, and that there appeared no prospect of receiving assistance from Mexico, he asked Fr. Isidoro, of the Queretaraños Franciscans, for a consultation. One missionary of each of the six missions accordingly deliberated together. The conclusion was that it was necessary to give an extensive account of the sad situation to the viceroy, "in order to disabuse the minds of various impressions which prepossessed them so much as to form judgments contrary to what was transpiring in Texas." Fr. Matias Sans de San Antonio brought the full report to the city of Mexico.

Meanwhile war was declared between France and Spain. The French commanders in Louisiana received the news long before the Spaniards in Texas became aware of it, and the officer in charge at Nachitoches lost no time to profit by his advantage. During the month of July, 1719, he led a body of soldiers to the mission of San Miguel de los Adays, situated but ten leagues from his post. This was one of the missions in charge of Fr. Margíl. The Frenchman courteously told the lay-brother and the one solitary guard to consider themselves prisoners. The missionary stationed there had fortunately gone to another mission a few days before, and thus unwittingly escaped the same

fate. The officer had everything movable, not excepting the vestments and sacred vessels, transferred to his fort, so little regard the French paid to ecclesiastical establishments that belonged to a hostile nation. While on the road back to his post one of the horses fell and caused no little commotion. During this turmoil the lay-brother contrived to escape into a thicket unobserved, and thence hastily made his way to Fr. Antonio Margíl's own station as fast as he could. There he gave an account of all that had happened, and furthermore reported that Pensacola had already fallen into the power of the enemy, and that hourly one hundred armed men were expected at Nachitoches, who were to seize the other missions. So he had learned from some friendly Frenchmen. The same brother thereupon notified the missionary band under Fr. Espinoza of the condition of affairs, and announced that Fr. Margíl with his religious was coming to the Queretarafios missions.

Fr. Margíl transferred all the movable mission property to the missions of Fr. Isidoro Espinoza, and buried what could not be taken along. Finally, despairing of receiving the necessary aid and protection from the government, all the Fathers retired to the mission on the San Antonio. There the missionaries of both bands constructed their thatched dwellings and maintained themselves as well as they could until April, 1721, when the new governor of Coahuila, Marques de San Miguel de Aguayo, with his troops and supplies arrived at San Antonio de Béjar.

The Mission of San Francisco was re-established among the Texas Indians. Highmass was sung, during which the soldiers saluted at the Elevation with their firearms. Mission Purisima Concepcion was reopened in like manner. In order to make the event a most impressive one for the natives, the military companies were formed in three lines before the church structure. Between that and the troops was placed the artillery, for the purpose of firing three salutes during the Highmass celebrated by Fr. Antonio Margíl. Fr. Isidoro Espinoza preached the sermon. The captain-general in turn delighted the Indian chief with a suit of blue embroidered cloth and an ornamented waistcoat. In addition he placed the chief at his own table, a mark of distinction which pleased all the natives exceedingly. Three days later the marques distributed a quantity of clothing and other articles to all the Indians that had assembled there. The same ceremonies were observed at Mission San José. This was the last of the Querétaro stations in the interior.

On August 15, 1721, the Mission of Our Lady of Guadalupe was solemnly restored and blessed. This was the first under the jurisdiction of Fr. Margíl. Highmass was celebrated and Fr. Espinoza preached

the sermon. Salvos were fired and presents distributed amid the rejoicings of the Indians. The expedition then continued the march to the second mission in Fr. Margil's district, Our Lady of Sorrows among the Ayis. This was his headquarters. The destroyed mission was re-established with the usual ceremonies, and, of course, presents and diversions captivated the natives most of all. The Sabinas River was crossed on August 26, 1722, on the road to the third and last mission among the Adayes, San Miguel. The destroyed buildings were restored, the scattered Indians reassembled and made happy with gifts and the assurance of protection against the French, at whose hands the natives claimed to have received much ill-treatment. About three-fourths of a mile from this mission, and about seven leagues from Natchitoches, the presidio or fort was located and its chapel dedicated in honor of Nuestra Señora del Pilár de Sacragossa, Our Lady of the Pillar, the famous shrine of Sacragossa. The work of destruction at all the missions had been complete. Except at Purisima entirely new buildings had to be erected. This is the more remarkable, as the French early in the eighteenth century had not yet descended to the low and atheistic level which they now occupy among the nations of the earth.

Protestant Tribute to St. Francis.

IT IS remarkable what a profound religious influence is exerted among sincere non-Catholics by St. Francis, the Seraph of Assisi. His life, the perfect ideal of a follower of the Master, appeals to the Protestant as well as to the Catholic heart because of its abounding charity, its simplicity, its absolute unselfishness. Under the caption, "The Call of St. Francis," Father Paul, of the Society of the Atonement (Episcopalian), writes as follows in *The Lamp*, of which he is the editor:

"In August was observed at Assisi the seventh centenary of the Founding by St. Francis of his First Order, the *Fratres Minores* or Friars Minor, as the Seraphic Patriarch, and all generations since, have called them. Let us look back over the vista of the intervening centuries and try to form some scant idea of how much the Catholic Church owes to St. Francis. When shutting our eyes for the time being to everything else, we regard him simply as a Religious Founder, and have traced down to the present day the three mighty rivers of Franciscan influence, which bear respectively the names of the First, Second and Third Orders of St. Francis, let us not suppose that we have arrived at any adequate estimate of our Saint.

THE FATHER OF MODERN RELIGIOUS FOUNDERS.

"We must also take into account that a great majority of the other notable Religious founders, who have arisen since the days of St. Francis, have sprung from the Franciscan stock and were proud to number themselves among the sons and daughters of the Poor Man of Assisi.

"For example the following great 'friends of God' were members of the Franciscan Third Order: St. Ignatius, founder of the Jesuits, and his two most famous associates, St. Francis Xavier and St. Francis Borgia; St. Charles Borromeo, founder of the Oblates; St. Vincent de Paul, founder of the Lazarists and of the Sisters of Charity; St. Philip Neri, founder of the Oratorians; St. Francis de Sales and St. Frances de Chantal, joint founders of the Sisters of the Visitation; St. Paul of the Cross, founder of the Passionists; St. Alphonsus Liguori, founder of the Redemptorists; St. Angela, founder of the Ursulines; Blessed John Baptist de la Salle, founder of the Christian Brothers; Father Olier, founder of the Sulpicians; Dom Bosco, founder of the Salesian Fathers and Sisters; and Frederick Ozanam, founder of the St. Vincent de Paul Society.

THE REVIVAL OF FRANCISCANISM.

"At the present time there are in various parts of the world in round numbers some twenty-five thousand Franciscan Friars, one hundred thousand Franciscan Sisters and one million Franciscan Tertiaries.

"This is a splendid showing after seven hundred years, and best of all the family of St. Francis manifests no sign of decay; on the contrary, the close of the nineteenth and the beginning of the twentieth century have been marked by an unprecedented revival of Franciscanism and an extraordinary feature of this revival is the remarkable way in which the cultus of St. Francis is spreading among Anglicans and Protestants. The other day in Washington, a Protestant minister said to us: 'Francis of Assisi is the Saint of us Protestants' and certainly he voiced the sentiments of a vast number of his fellow religionists. The Salvation Army has published a short life of the Saint, which has been read by many thousands of the proletariat, and a Socialist writer and lecturer of increasing distinction was heard to say in the company of other socialists some weeks ago: 'I consider St. Francis of Assisi the most perfect follower of Jesus that ever lived.'

"We believe that the time is providentially ripe for a great Franciscan renaissance. The number seven is a favorite one with God in recurring cycles of time, whether of days or years. We see this repeatedly in the Scriptures both of the Old and New Testament. It could hardly have been an accident that Francis arose seven hundred years after St. Benedict to give a new and mighty impulse to the Religious Life both of

men and women in the West, at the same time affording a fresh stimulus to Monasticism, which had languished somewhat and suffered a partial decadence. And now after another cycle of seven hundred years we see the Franciscans outstripping all competitors in the foreign mission field, and everywhere gaining in numbers and strength.

THINGS OLD AND NEW.

"In the thirteenth century, St. Francis as a scribe instructed in the mysteries of the Kingdom of God, did something more than bring old things out of the treasury of St. Benedict, he made a new departure from the monastic regulations of the foregoing centuries, he came not to destroy or discredit the Benedictine institute, but rather to supplement it by filling Europe with an itinerant army of preaching friars and by giving marching and sailing orders, to yet another army of missionary enthusiasts, who 'went among the Saracens,' penetrated to the heart of heathen Asia at the close of the fifteenth century, discovered a new world, and then converted millions of the aboriginal inhabitants of North and South America to the Catholic Religion.

WILL THERE BE ANOTHER ST. FRANCIS?

"All of which suggests the possibility that God may be contemplating a further departure in the twentieth century from the crystallized Franciscan methods of the thirteenth century, in which some providential Elisha, it may be, following hard after Francis, and calling upon him and saying: 'My Father, my Father, the chariot of Israel and the horsemen thereof' shall ask of him a 'double portion of his spirit' and receiving from heaven his mantle, shall accomplish in the twentieth century a revival of true religion, as unique, as supernatural and as marvelous as the son of the Assisian cloth merchant wrought by the power of God in the times of Innocent III., Honorius III. and Gregory IX.

"But whether or no the present generation is to witness the coming of another St. Francis to concentrate in one personality the Christian Ideal and to interpret afresh to men the example, the life and the spirit of Jesus Crucified, of this at least there can be no doubt, the call of St. Francis may be heard ringing out clear and strong in the soul of every elect soul that will but listen: 'Follow me, even as I leaving the world followed Christ with a perfect heart.'

A PLACE FOR ALL.

"As of old St. Francis gives the individual his choice, according to his condition and state of life: first, there is his great Religious Order for men, those who in the present age, as did his original followers seven hundred years ago, 'follow the Gospel of our Lord Jesus Christ' and keep the Rule of the Friars Minor, which Francis declared he received, not

from man, but from God. Then for women who would forsake the world altogether and serve God in seclusion, strictest poverty and ceaseless prayer, St. Francis' Second Order, the 'Poor Clares' as its members are commonly called, still offers a refuge and retreat. But for those who would serve God in Holy Religion, and yet after a less stringent rule and in the way of the active life, by teaching youth, or ministering to Christ in the person of his poor, the sick, the fallen and the outcast, the doors of convents and Religious houses of the Third Order Regular almost without number stand ready to be opened, if any, as a postulant will but knock.

THE THIRD ORDER SECULAR.

"As for those who find themselves bound by the ties of family life, they, too, may hear the call of Francis to take up, in their state of life, the Cross, and as true disciples of the Crucified to strive in the midst of the world to live a life of entire consecration to God, cultivating the virtues of St. Elizabeth of Hungary, of St. Louis of France, and of the Blessed Luchese, who was the first to be clothed by St. Francis in the Tertiary habit. The Third Order Secular of the Seraphic Patriarch invites all such to embrace its Rule and to be girded with the white cord of St. Francis. Pope Leo XIII., of blessed memory, declared the Third Order of St. Francis to be the hope of the world in the face of the advancing tide of materialistic socialism and unbelief. Recall to mind how St. Francis, as a true Social Reformer, emancipated the Catholic masses of Europe from the serfdom of Feudalism and justly earned the title of the Father of Christian Democracy, which posterity more recently has accorded him. Especially here in America, which Franciscans first discovered and evangelized, we need a countless multitude of Franciscan Tertiaries, obedient to the rule and teaching of Jesus Christ, bent on carrying out politically as well as religiously the Christian democracy of St. Francis of Assisi, to offset the soulless feudalism of incorporated greed. He that hath ears to hear the call of St Francis, let him hear."

The Beauty of a Face.

There are faces so fluid with expression, so flushed and rippled by the play of thought, that we can hardly find what the mere features really are. When the delicious beauty of lineaments loses its power it is because a more delicious beauty has appeared—that an interior and durable form has been disclosed.

—THE servant of God draws spiritual honey from all he hears, sees or reads, as the bee extracts from every flower the sweets it carries to its hive.—*Ven. Louis of Greneda.*

Pious Union in Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

(For ST. ANTHONY'S MESSENGER.)

A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

X. The Operation of the Holy Ghost.

ST. BONAVENTURE styles holy prayer the operation of the Spirit of the Lord, because the Spirit of the Lord, that is, the Holy Ghost, is, as St. Paul assures us, "always praying for us with unspeakable groanings." (Rom. VIII, 26.) For the attainment of everlasting happiness with God in heaven, we have need of His grace and assistance, so necessary for this purpose. Yet in what this assistance actually consists, and what are the graces necessary for each of us, we are ignorant of, and therefore, except in a general way, they are unable to be named or expressed by us, when we speak with God in prayer. "For we know not what we should pray for as we ought." (Rom. VIII, 26.)

Great, indeed, is our weakness in all that concerns the everlasting welfare of our soul, inclined as we are, through our fallen nature, to that which is evil, rather than to that which is good. Therefore, "the Spirit also helpeth our infirmity" (idem.) The Holy Ghost comes to our assistance, enlightens our mind and inflames our heart.

Dust and ashes and sin! is what meets our gaze when we contemplate ourselves in God's presence. How, then,

"Can so mean and vile a thing
Remain alone before her King!"

The infinitely blessed Majesty of God, than which nothing can be conceived more good, more holy, more pure and adorable! The very thought of God takes our breath away. He sees all—He knows everything without our telling Him! Yet it is to Him we pray, exclaiming, "Abba, Father!" How carefully ought we, therefore, to prepare ourselves, since it is written: "Before prayer, prepare thy soul; and be not as a man that tempteth God." (Ecclesiasticus XVIII, 23.) "For it is in God Himself we pray. We are in the midst of Him as fishes are in the sea. His ear lies close to our lips. It touches them. We do not feel it; if we did we should die. It is always listening. Thoughts speak to it as loudly as words; sufferings louder than words." The graces of God are His gifts. Ordinarily speaking, however, God does not bestow His gifts without *fervent* and *persevering* prayer on our part; and He, moreover,

expects that when we do receive them, we make good use of them and so esteem them; He looks to us to correspond with His graces promptly and with fidelity. Knowledge and understanding, health and sickness and wealth, time and talents; and the many opportunities we meet with to hear sermons and instructions; to hear Mass, and receive the Sacraments; to do acts of charity and kindness to others—all these are graces and favors which God bestows on us. Now, the Holy Ghost, with Whom we pray, whenever we pray rightly, is dwelling in us, and He it is Who forms the words in our heart, which by reason of their earnestness as well as sincerity are, at times, simply inexpressible, so great at times is our fervor and ardor. This is the operation of the Holy Ghost. "For it is not you that speak, but the Spirit of the Father, Who speaketh in you." (Matt. x, 20.) Resolve, therefore, to have special devotion to the Holy Ghost, that He may yet more and more enlighten your mind and inflame your heart. "Above all things desire to have the Spirit of the Lord and His holy operation." (St. Francis.)

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

Fifty Years Ago.

The First Franciscans in Cincinnati.

THE number of Golden Jubilees this year of grace sees celebrated makes us realize how great was the activity in the Cincinnati diocese fifty years ago. Of the churches 1859 saw begun or consecrated to the needs of religion, venerable St. Francis of Assisi ever claims the greatest reverence and attention, and not alone for those nurtured or drawn within its influence, but for all Catholics in whose hearts love for the historic past has its dwelling. Here, where rise the stately walls of St. Francis church, with its adjacent parochial and monastic buildings, stood the first little log church of Cincinnati's Catholic pioneers, and here, when life of unremitting toil, not unmingled with religious persecution, was over, they laid them down, in the shadow of their temple, for their everlasting sleep.

The Franciscan Fathers, to whom was committed the sacred spot, had been introduced into the diocese in 1844, by the second Apostolic Bishop of the See, the late Most Rev. John B. Purcell. The welfare of the increasing German Catholic population of his Episcopal city made urgent demand upon his zeal, and in his necessity he appealed to the Franciscan Province of St. Leopold, in the Tyrol. Their zeal responded

to the American Bishop's and the Rev. William Unterthiner was sent to Cincinnati to minister to the spiritual wants of the German Catholics and establish a foundation of the Order. He arrived in October, 1844, and was assigned to Holy Trinity parish, the oldest German Catholic parish in the city, and which, within a few weeks will celebrate the seventy-fifth anniversary of its inception.

But the great drift of German Catholics northward apprised the Bishop that in that section of the city the Franciscans should begin their work, and consequently the present site of St. John's church was purchased, and the first Franciscan Church in the Middle West begun. This was in the year 1845, the cornerstone of the church being laid on the Feast of the Annunciation. Soon other Fathers joined Father William. Among these was the Rev. Otto Jair, who, on the death of Father William, succeeded to the pastorate of St. John's, and later was made Vicar-General of the diocese.

The number of parishioners, however, soon exceeded the capacity of the church, and Father Otto sought a location for a second parish. The site commending itself was that of Cincinnati's first Catholic church, and here, on Sunday, November 7, 1858, the cornerstone of St. Francis church was laid. The *Catholic Telegraph* of the following week thus recounts the event:

"Last Sunday afternoon there was an immense assemblage at the blessing of the cornerstone of the new church of the Seraphic St. Francis, on Vine street. Nearly all the German Catholic societies, with banners and music, a well-dressed, earnest multitude, wearing their badges on their breast, and in them what they typified, rendezvoused at St. Paul's, and thence marched in procession to St. John's. The Archbishop and the Rev. Clergy, in sacred vestments, walked from St. John's to the site of the new church, where the Rev. Father Kroger preached an eloquent and impressive discourse during the blessing and placing of the cornerstone.

"At the close of the interesting proceedings, Very Rev. Edward Purcell made some happy remarks, referring to a period not so far distant, viz: 1817, when nine Catholic men, seven Catholic women and four Catholic children, were all that, after notices on the then few existing street corners of Cincinnati, and an advertisement in a Dayton newspaper, could be collected together, met at old Papa Scot's to take measures, on the 'encouraging prospects' their numbers now afforded, to build a church! What a contrast today! The bodies of that early band may well be supposed to rejoice in their beds beneath our feet, '*lactabuntur in cubilibus suis*,' or under the roof of the new church to be built over them, while their souls enjoy the beatific vision, and their names shall be cherished in holy memories forever!

"After the Pontifical Benediction, all dispersed with prayers for the dead, and the Church of St. John's was again crowded for the Benediction of the Most Holy Sacrament. The foundation of the new church, weather permitting, may be laid before winter."

The year following, December 18, 1859, the church was completed and ready for dedication. The Pontifical Mass was sung by the Right Rev. James F. Wood, then Coadjutor, and later Archbishop of Philadelphia, who also officiated at the ceremony of consecration. The Right Rev. Bishop Luers, of Fort Wayne, was in the sanctuary, and the dedication sermon was preached by the great Jesuit Missionary, Rev. Francis Xavier Weninger. At the close of the Mass, *The Telegraph*, in its account of the services, states Bishop Wood addressed the congregation in his earnest, impressive manner, and the Bishop of Fort Wayne preached at Vespers. The church is built in the Byzantine order of architecture, and is 139 feet long, 60 feet wide and 58 feet high. Two towers, terminating in spires, each 140 feet high, grace its front. At its erection, St. Francis was considered one of the most beautiful churches in Cincinnati. In the course of time its interior was appropriately furnished and decorated.

Year after year beheld new improvements made, until, in 1907, the church was practically completed, in the addition of the new sanctuary, choir for the religious, a large sacristy and baptistry, and adorned with its beautiful high altar with canopy, and its appropriate side altars, the entire edifice being renovated for the approaching golden jubilee celebration. Nor is it in the church alone we behold indications of the expansion of the parish, and the continued devotion of its members. It possesses one of the handsomest, most thoroughly modern schools in the Archdiocese, which was blessed by the Most Rev. Archbishop Moeller, Easter Sunday, April 19, 1908. It has also a splendid parish building, which boasts a gymnasium, second only to that of the Y. M. C. A., besides containing spacious rooms for the various societies, and meeting the other requirements of a parish house.

So closely associated with St. Francis church is the Provincial Home of the Franciscans of the St. John Province, into which, in the course of these sixty-five years the little colony of Tyrolese Franciscans grew, that a history of the church would be incomplete without mention of it. The first monastery building was erected in 1860, but in 1871, the community had outgrown its room, and an addition of three stories was built on Bremen street. In 1906 the original structure was taken down, and the erection of a large monastery was begun.

The monastery was blessed on the feast of St. Francis, October 4, 1907. At 10 a. m. the Most Rev. Archbishop Moeller celebrated a

Pontifical Highmass, during which the Very Rev. J. F. Schoenhoft, Vicar General, delivered an eloquent sermon. At the conclusion of the services His Grace, the Archbishop, addressed the vast assembly and expressed his supreme satisfaction at the success attained by the ever ready and unremitting labor of the Franciscans in the Archdiocese, and declaring that he felt especially happy in having the privilege of doing so in the presence of the head of the Order, the Most Reverend Minister General of the Franciscans, who occupied a seat in the sanctuary.

This dignitary, the Most Rev. Dionysius Schuler, then visiting the Franciscan establishments in the United States, had arrived in Cincinnnati on October 2. After the conclusion of the services in church a procession was formed, and entering the monastery, the Most Rev. Father General blessed it according to the Franciscan ritual.

But splendid as are these structures, they represent but the minor part of the work accomplished during these fifty years by the tireless sons of St. Francis. Buildings are necessary, and, not erected for a day, it is right they should be substantial; but little were they to boast of, if the temples not built by hands surpassed them not in worth, beauty and endurance, if the handsome church, school and monastery were not the outward signs of the spiritual life they represent. It does not seem possible, with the living example of these loyal followers of the Seraphic Father ever before them, that the people of this congregation could be other than faithful, earnest, humble followers of the Lord. Such they are. Out of their substance, be it small or large, they have built these homes for education and religion, and then, that both may be carried forward, have gladly given their children to these works. Our religious Orders of Sisters and Brothers have received numbers of zealous, self-sacrificing members from this congregation, while to the priesthood, in the past fifty years it has given seventy of its sons. The majority of these have enrolled themselves under the banner of St. Francis, but many have entered other Orders and the ranks of secular clergy.

The following are the pastors St. Francis church has had since its erection: 1859, Fr. Otto Jair; 1862, Fr. Francis de Hieronymo Holzer; 1865, Fr. Eusebius Schmid; 1867, Fr. Ubaldus Webersinke; 1874, Fr. Francis Lings; 1880, Fr. Maximilian Schaefer; 1888, Fr. Lucas Gottbehoede; 1890, Fr. Chrysostom Theobald; 1900, Fr. Leonard Nurre; 1903, Fr. Edmund Klein.—*The Catholic Telegraph.*

The Spirit of Forgiveness.

The nearer our lives approach to Christ the nearer we come to perfection. Jesus Christ, both by precept and example, endeavored to instil in us the spirit of forgiveness.

(For St. Anthony's Messenger.)

The Feast of All Saints.

ON this beautiful feast our spiritual mother, the Holy Church, lifts our heart heavenward and shows to us the millions upon millions of her children, who are now enjoying the beatific vision of God. Seeing them in their glory, our heart is filled with a burning desire to share with them the happiness that now fills their soul. But our good mother, the Church, guided by the Holy Ghost, tells us that the crown of glory must be gained. She reminds us strongly that "the kingdom of heaven suffers violence" and that "the life of man is a constant battle."

Such, then, is the lesson we should learn today. The saints in heaven fill us with hope, for we, too, are children of God and heirs of heaven. But they also point out to the virtues they practiced here below, to their life of penance and mortification, for which they reaped an eternal reward. Hope alone will not save us; it can only encourage us to fight and struggle for God, it can only give us the assurance that God will be true to His word and give us heaven, if we are true to Him.

The road to heaven is shown us today in the many saints, whose feast we celebrate. One and all they tell us that we must travel over the narrow path of virtue and forsake the broad and comfortable road that leads man away from God. Christ, the Son of God, must be our guide over this road. And lest we miss it, He has erected guide-posts and road signs that are unmistakable, and though written over nineteen hundred years ago, are as plain as though put up yesterday. On one of these signs we read the word "Violence;" on another, "Keep the Commandments;" on a third, "The path is narrow;" and finally, "The cross leads to glory. Follow Me!"

I admit, dear friends, that these inscriptions are not very flattering to human nature. But there can be no doubt that they are correct and will lead those who follow these directions to everlasting glory. The saints in

heaven today were one day flesh and blood like you and I. For them there was no special and private road to heaven across the lanes; no, they had the same God as we, and from them He demanded the same observance of the identical laws and commandments as we have in our days and in our times. The saints took things more seriously than we do. They were determined to gain heaven, no matter at what price. Just think of St. Agnes, a little girl of thirteen years, spurning the offer of the Roman Emperor to marry her, if she would but offer incense to the gods and deny Christ. Behold so many men and women leaving their homes and fleeing to the desert, forsaking all the conveniences of life in order to serve God more faithfully and thereby secure for themselves a sure claim to the heavenly abode God has prepared for such who love Him.

To a great many of our modern Catholics the austerities of the saints, their life of penance and mortification, seem unreasonable. They will tell you that God is good and wants us to enjoy the things of this world, otherwise He would not have created them. I answer, that the saints did not despise the things of this world, but were more grateful for them than we are. They knew how to mortify their appetites and shared their bread with the poor. Were not the first Christians one heart and one soul? Did they not make ample provisions for the poor widows and orphans? Look at the grand cathedrals, built with the money of princes and of workmen, animated with the spirit of the saints, whose example they had before them! The saints worked for the glory of God, and now they share this glory with God. The saints feared neither tribulation nor distress, nothing could separate them from the love of Christ, and with the great St. Paul they spoke: "The love of Christ urges us!" For the love of Christ the martyrs shed their blood, for the same love the holy confessors and virgins shut themselves up in convents, for Christ they braved the battlefields, filled the hospitals with the odor of their sanctity, for Christ they sacrificed all the world could offer them. Are you then surprised that Christ, the good, honest Judge of the living and the dead gave them the crown of glory?

Today, whilst you are admiring these saints, ask yourself, what you are doing for heaven? How many days of your life did you really give to God? Your prayers are said, but how? You go to holy Mass, but only when the Church commands you to do so. You go to holy Communion, but how seldom and then how cold, how lukewarm are you! How much do you give to the support of church, school and your pastor? Is it according to your means, and above all, do you give with a willing heart and for the love of Christ?

Would we but read more earnestly and frequently the lives of the saints, we would soon lay aside much of the carelessness of the modern

Christians, who fashion their own gospel, and who so often shape their lives not according to the models of perfection in heaven, but rather follow the children of this world in word and deed. Let us then today not only praise the saints, but say with the great St. Augustine, upon reading the lives of the saints: "If they could do these things, so can I with the grace of God!" Today is the time of grace, tomorrow it may be too late. Take no chances, but make this earnest resolution now in the hour of grace and persevere. Then your reward will be great in heaven.

B. B.

Soon Forgotten.

Our sorrow for the dead is keen, but, oh! it is not lasting. Memory's magic pictures grow fainter every day. There may have been a time when we knelt distracted by the death-bed, and deemed that because of the bereavement we were about to suffer, earth could never be bright for us again. And then, in the first burst of sorrow, memory was so keen that its keenness was a pain. We seemed for some time to see the face of the dead, and to hear the voice that was gone silent. But it does not last. We go out into the world, and the world supplies us with new thoughts, and the dead friend is remembered but faintly—soon entirely forgotten. Soon the very name of the dead is not mentioned, save at some very rare interval, and then is mentioned with but a scanty prayer not much deeper than the scanty lips. Oh, shame! that it should be so. Is this our boasted friendship; is this our boasted love; is this the affection that was to survive the grave; is this the memory that was to be eternal?

Kindness.

When the fierce north wind appears armed with sleet and icicles, the earth shivers with fear, and her countenance wears a mournful and frozen exterior. When the sun, occasionally peeping from behind some far distant clouds, views her with an unfriendly glance, she wraps herself within her snowy garments and refuses to disclose her beauty.

The wind changes, the fanning west winds blow, the sun beams forth with his most resplendant smile, and behold—the earth is covered with flowers of matchless form and hue. Man likewise covers himself with an icy reserve in the presence of coldness, but change it to kindness, and he reveals an incredible wealth of nobleness and worth.

—"When the soul prays, it is the heart that knocks, the reason that inquires, piety that hopes, faith that appeals, but it is perseverance that obtains."—*St. Peter Chrysologus.*

Lessons of the Cemetery.

N the second of November the Church celebrates All Souls' Day in remembrance of the faithful departed. On this day we visit the cemetery in order to pray for the eternal repose of our beloved ones, and to adorn their graves. A fitting decoration of the grave is a demand of human nature, deeply rooted in the heart of man. It pains him to see the mound under which rest the mortal remains of those who were dear to him in life bare and without ornament. Impelled by love, he covers it with flowers and seeks to relieve the place of its sad monotony.

According to the testimony of St. Jerome, it was customary even from the earliest ages of the Church, to strew flowers upon the graves. This is symbolic of the desire, that the deceased may be found richly adorned with unfading flowers and also represents the acts of Christian charity, prayer, almsgiving and sacrifice, which we offer for their relief. The grave itself is for the Christian a beautiful symbol of the resurrection. As the grain of wheat is consigned to the earth and in spring comes forth in youthful strength and beauty, thus the corpse, is laid into the dark bosom of the earth, to be raised up in new strength on the last day. This is strikingly expressed by the inscription chosen for himself by Pope Gregory the Great, which reads as follows: "Receive, O earth, the body, which was taken from thee.—And give it up again, when God recalls it to life."

From the earth the body, into which the Most High breathed the breath of life, was formed, to the bosom of the earth must it return, until the Almighty shall re-unite it with the immortal spirit forever. This deeply symbolical meaning of the Christian grave is based upon the words of Holy Scripture. "The body is sown in corruption," says St. Paul (1. Cor., xv., 42), "it shall rise in incorruption. It is sown in dishonor, it shall rise in glory: it is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body." The body, like every other seed, must die, if it shall bring forth fruit. The day of harvest comes when God sends His angels to separate the cockle from the wheat.

The name churchyard, which is sometimes applied to the cemetery, dates from the time when it was customary to bury the dead near the church. The faithful themselves naturally desired to be allowed to rest after death near the sacred spot in which their living relatives assembled to pray, and where Christ, the common Shepherd, "the Resurrection and Life" dwells in the holy tabernacle. The laity were usually buried facing the altar, priests, however, in the opposite direction, thus even in the

grave, by their position towards the altar, representing the Church teaching and the Church hearing.

Ancient also is the custom of the Church to bless the grave. As a loving mother, who so tenderly cared for her child during its life, she blesses its last resting place. The beautiful prayers of the Church at the burial of a Christian, in which she begs God, that He would appoint His angels to guard the grave, close with the hope of a joyful resurrection and heavenly bliss.

Christian monuments, and in particular the cross, express the same hope. In the old hymns of the Church is said of it: "Thou beautiful tree of life anointed by the blood of Christ, shed for our salvation." A truly Christian and deeply poetic thought is displayed by pious art, which sets up in the center of the cemetery the most beautiful of monuments, a large cross. Thus the symbol of our Redeemer looks down as if imparting peace and blessing upon the graves of those who died in Christ, and rest at the foot of the cross, upon the grave even of the least, to whose memory no tombstone has been erected, at whose grave no tear is shed, who is forgotten by all men. The cross is the holiest sign of faith, to which hope clings, for upon it love has died.

There is, indeed, no second spot on earth which so powerfully and in so manifold ways influences the heart of man, as the cemetery. There they lie imbedded in the cold earth, all those who were dear to us during life, with whom we shared the same fate, the same joys and sorrows. They have all gone before us in death, which will also be our portion, and from the mound decked with flowers, covering their mortal remains, we hear, as it were, a whisper earnestly warning us, that everything earthly will perish.

Still, when we cast a glance upon all the signs of loving remembrance, with which we see the graves covered on All Souls' Day, must not an unspeakable sadness steal over us at the thought that we must place in the grave so much that is dear, so much that is beautiful, noble and good, and that we cannot at the same time bury that which renders our lives bitter, that which weighs like a curse upon the individual and upon whole nations, viz: hatred, envy, revenge and discord? Would that each one, when he prays at the grave of his loved ones, when pictures of memory pass before his mind, in case he may have to accuse himself of many a harsh word, many an uncharitable deed towards those who now rest in peace, may he return home with the resolution, henceforth to meet his relatives and fellow men with charity, forbearance and gentleness. Alas, life is so short! Why embitter it by our petulance? Why sow discord instead of peace? Hatred instead of love? Is it really so hard to live in mutual forbearance, peace and charity?

Of all the scenes of sorrow enacted on the cemetery, perhaps none is more touching, than when poor orphan children of tender age surround a grave. Oh, happy those, whose childhood has been watched over by a tender mother's love, and happy those, to whom in later years she has been spared. Ah, how many, overcome by sorrow and contrition, fall upon the mound which covers their mother, who showed them nothing but love and kindness, and whom they repaid with ingratitude! What does it profit them now to tear up the earth with their fingers, their mother will return no more, and from the grave the mournful sound comes forth: Too late, too late!

(For St. Anthony's Messenger.)

Plain Truths Plainly Told.

DID you see that young man tipping his hat? And why? Oh, he met a lady! So you think he is a gentleman. Ah, well, now why did he not show the same respect when meeting that old man? I am sure and certain that

Old Age Is Venerable

to every well-bred mind, and again, that that old gentleman is deserving more respect on the strength of his work and merits for the good of mankind than that paradox of womanhood fitted up like a rack in the show-window of a dry goods store or a millinery shop with a less purpose, perhaps, since she has no other ambition than the gratification of her silly vanity.

In ancient Sparta there was a law commanding young men to rise from their seats on the entrance of an aged man, to keep their peace and be silent when he spoke, to give him way and show their respect when meeting him in public.

While we—civilized people, yes, more civilized than our forefathers as we believe ourselves, have no law to such an effect, let good manners and Christian principles govern our conduct in this regard. A little story may illustrate better the point at issue.

One day at the Olympic games an old man was seeking for a seat; all the space and seats in the amphitheatre were crowded. Some smart-acting young men, noticing the old man's situation, beckoned him up to them. The old man "elbowed" himself through the crowd as best he could, and with great difficulty. At last he succeeded, but instead of a courteous reception, they greeted him with but an insolent laughter. The greatly disappointed old man, pushed and shoved from place to place, reached the seats occupied by the Spartans. Immediately, faithful to the

law and custom held sacred in their country, they rose respectfully from their seats and offered the old man a seat, which the old man, with a graceful bow to these courteous Spartans, thankfully accepted. No sooner had the Athenians, who had so rudely and shamefully treated and ridiculed him, taken notice, they were seized with admiration for their more generous rivals, and a general applause arose, greeting the courteous Spartans. With tears in his eyes, and big drops of glittering tears, rolling down over his age-wrinkled cheeks, he exclaimed: "The Athenians understand politeness, the Spartans practice it."

The great Italian poet and a Catholic priest, but by no means a friend of the ultra fashionable dude, says: "There is no man so wicked as he who is capable of disrespect towards old age, towards woman, and towards misfortune."

This same Pavini was once highly displeased with a young man for some grievous misdemeanor. Some days later on he met this young man while he was sustaining and protecting an old Capuchin, denouncing some ill-bred and ill-behaved men who had rudely treated this old Capuchin. Pavini, of course, took sides with the young man, and after finishing his successful crusade against those rude fellows, he threw his arms around the neck of the young man, exclaiming: "A minute since I deemed thee perverse, now that I have witnessed thy piety towards the old, I believe thee once more capable of many virtues."

It is, again,

A Poor Policy

to criticise the work of our ancestors, of our old fathers and mothers. In our advanced age of inventions of all kind we do not and cannot realize the difficulties and disadvantages they had to contend with. Yes, the very ones who believe themselves "the giants of the day," had better keep their peace, because they are as innocent of the advanced civilization, of the grand acquisitions, of the stupendous progress, social, political, commercial or ecclesiastic, as the tri-colored barber pole in front of a shaving parlor, in the good old times simply called barber shop!

For the benefit of Our Boys we make the following quotations of Silvio Pellico: "Old age is infinitely more to be respected in those who had to endure the tedium of our childhood, and that of our early youth, in those who contributed their most zealous efforts to form our mind and heart. Let us be indulgent to their failings, let us generously estimate the pains we cost them, the affection they showed us, and the sweet reward conferred on them in the continuation of our friendship. No; he who devotes himself with a noble design to the education of youth, is not sufficiently recompensed in that bread that is deservedly bestowed on him. Those paternal, those maternal cares are not those of a mercenary. They

ennoble him who has habituated himself to them. They form the soul to love, and they confer the right to be loved. Let us pay a filial deference to all our superiors, because they are our superiors; and, likewise, to the memory of all those who deserved well of their country, or of humanity. Sacred to us be their writings, their images, their tombs. . . . Let us not yield to the temptation of vilifying our ancestors. Let us make it an obligation of conscience to form a pious judgment in their regard. . . . . They imposed institutions which have not the sanction of our approbation; but is it not likely that such institutions were suited to their times, that they were the most perfect that human wisdom could devise, consistently with the social elements of the period? The criticism should be enlightened, but not cruel towards our ancestors, not slanderous, not regardless of the reverence due to those who cannot rise from their tombs, and say to us: "My sons, learn the motives of our conduct!" The maxim of the elder Cato has become celebrated. "It is a difficult matter to render comprehensible to the men of future ages that which justifies our present conduct."

Yes, dear Boys, always show due respect to the old, aged men no less than to women! We are so much inclined to criticise the old, not being modern, or being so old-fashioned. Now, the first rule of politeness and good manners is to be respectful to old age, not to criticise their ways and their work; remember, they do and did the best under the circumstances; and considering the difficulties of their time, it is very doubtful whether you would have done any better.

IT IS QUITE A FAD

nowadays to return the old-fashioned furniture from the attics, cellars and other secluded places into our bed-rooms and parlors; why should Our Boys not return to the old habit and custom of showing their respect to the old and aged, men and women alike, by raising their hat whenever and wherever they meet them? Don't you see, we may improve the "new" by adopting the "old!"

The Prayerful Heart.

That heart in which the true love of God and true desire exist never ceases to pray. Love, hid in the bottom of the soul, prays without ceasing, even when the mind is drawn another way. God continually beholds the desire which he has himself implanted in the soul, though it may at times be unconscious of its existence; His heart is touched by it; ceaselessly attracts His mercies; it is that spirit, which, according to St. Paul, helpeth our infirmities and maketh intercession for us, with groanings which cannot be uttered.—*Fenelon.*

For Our Young Folks

Trust in Prayer.

(Written for St. Anthony's Messenger by B.)

CHAPTER VI.

The Cloud Lifted.

ARRY followed the gentlemen, abusing himself as an ungrateful cub, a dunderhead, a blunderbuss, etc., for had he not been the first to start this terrible trouble? "O Larry, but it's the ninny ye are entirely!" He was going to take care of his master at any rate, even if he had sowed the wind and was now reaping the whirlwind.

The sight of La Roche and Carrington walking together, apparently on the best of terms, caused a great sensation in the town. What could have happened? Had the detectives been duped after all. The loungers were left to their cogitations; neither of the men concerned felt the slightest desire to enlighten them. As Mr. Carrington had concluded, the detectives had come upon a trail of circumstantial evidence. It had certainly satisfied *them,* although in a court of justice it was bound to fail.

La Roche, in a fury, ordered the "jackasses," as he forcibly but rather inelegantly termed them, to board the first train and put in an appearance in his office at the earliest possible date.

"Let us modify that order a bit, La Roche. We will meet them together and accompany them to the office of Griggs, and—"

"Confound it! why can't they come straight to my office, I say?" roared the jeweler.

"Because my interest in them is quite as great as yours, and I should like to meet them on neutral grounds."

"What in the thunder are the lawyers for?"

"Plainly to examine the case and pronounce on its merits. When they're through, you give your detective force, instead of the promised thousands, a couple of Midas' ears to distinguish them among the rank and file of men-hunters."

La Roche found he was in a strong grip, and was fain to submit, but with very bad grace, however.

The night express brought two violent young men into the city of N——, Robert Ferguson and Reginald Carrington. They were breathing vengeance, general and special. With the morning train arrived the detectives, a crestfallen pair, yet with an air of swagger. They hoped

by putting on a bold front to intrench themselves. Introduced to the law firm of Griggs & Co., they found the two irate young men, who scarcely refrained from patting themselves on the back, in view of their unheard of moderation in abstaining from kicking the rascally detectives into the middle of next week. And now, what did the whole carefully spun web of evidence amount to? Robert Ferguson had been to Chicago on a flying visit. While there he had visited several jewelry stores, and purchased an elegant ring—a gift for a friend. He had *purchased* the article, not made an exchange. Apparently more damaging was the fact of his having, in company with Carrington, visited a pawnshop. Despite all their blandishments and their uncommon sagacity, all the detectives could elicit was the fact that he had redeemed a chain left there some three months previous. Suspicion attached to Carrington from the fact of his being found in Ferguson's company. These were about the main facts brought forward. The lawyers found the whole thing ridiculously weak, and treated the detectives to a lecture on their mischievous and stupid bungling, that made them very small even in their own eyes. There was nothing to do now but to publish the result of these investigations and thus exonerate the Messrs. Ferguson and Carrington thoroughly.

"All very well," growled La Roche, "but this does not help me to find my diamonds."

"You'll not be likely to find them, as long as you have moles like that precious pair of numskulls after them," said Griggs.

The detectives were glad to leave the city with all possible dispatch, and not any too soon, or they would have been treated to souvenirs of their visit by no means to their liking.

The evening papers brought in flaming headlines an account of the inscrutable short-sightedness of the Chicago detectives; dwelt on the manly and distinguished virtues of Messrs. Carrington and Ferguson.

A splendid ovation was offered the young gentlemen, whose fair name had been so imperiled by the undue haste of one party and the ignorance of his satellites.

La Roche felt the sting of the egregious failure, but he was unable to retaliate. "All things," he murmured, "come to him who waits, and I'll have my revenge, if not my property, yet."

"There will be great rejoicing in the two households, and indeed throughout the city," said Griggs, with conviction. But amidst the rejoicings there was black despair in one devoted young heart. Oh how fervently Edith La Roche had implored Our Blessed Lady to lift the dark cloud that seemed to envelop Reginald's future. The cloud, indeed, had been lifted, and he now basked in the light of prosperity.

His very prosperity raised a wall of separation between them. La Roche considered himself outwitted and abused by the Carringtons, and panted for vengeance. Young Carrington, who had been informed of Edith's sympathy, called to present his thanks, but was rudely ordered from the door.

All further intercourse with the ladies was prohibited. Edith felt this loss bitterly, but her father was inexorable. It was only at church they met, and although worshiping at the same altar, a slight nod was the limit of their mutual recognition. Carrington, of course, gave up his position at the jewelers. He would have eagerly accepted his uncle's invitation to become junior partner in his extensive business but for the fact that he wished to give the detectives every facility to bring forward their fancied proofs of his complicity, and moreover, it was very painful to him to leave without a parting word of explanation to Edith. As he could not again expose himself to the indignity of being ordered from the house, he wrote her a manly and very respectful letter, explaining the situation and deploring the estrangement it unavoidably occasioned. Unfortunately, this letter fell into her father's hands and was promptly returned unopened.

Reginald awaited impatiently for a word of acknowledgment. Neither word nor sign reached him. He was quite despondent, then indignant. Why could she not observe the rules of ordinary politeness, and forward at least a brief reply. It appeared that the girl was endorsing her father's action. What if that was the limit of her constancy, her friendship? In that case he was content to forfeit it. He would, indeed, have felt relieved if he could have been content. But the heart is not so easily controlled, and the trial for the young man was a severe one. He had placed such implicit confidence in Edith, and now his idol was shattered.

[TO BE CONTINUED.]

Forgotten Faults.

How many times in our past life have we not gone astray from the service of God? Can we count them, alas! no—do we remember them? Once more no—it were impossible. But God does not forget! and these lapses, these faults unatoned for, will meet with a vigorous account hereafter. If we then remember while we may, to pray for those now in Purgatory, once sinners like ourselves, and by our fervent devotion strive to lessen their pains due these forgotten faults—so when our time comes will others remember us and shorten our time of suffering and expiation.

In suffering or imprisonment there is one thing harder to bear than all else, it is abandonment. So, too, with the souls in Purgatory. They seek consolers, let us not disappoint them!

St. Anthony's Department

St. Anthony's Ever Ready Help.

THE Saint of the whole world, Anthony of Padua is honored everywhere. Among the Saints every parish, every diocese, every province has his special patron, but St. Anthony is owned by all. Lisbon shows his cradle, Padua glories in his tomb, Brive (in France) has its famous grottos, every church of Rome invokes his name. Italy profited by his good works and Sicily recounts his prodigies. His veneration is traditional in Corsica and many of her children receive his name in baptism. Spain and Portugal rival in their esteem for their common patron. France equals any country in its devotion to the Saint, whom it considers one of its sons. Montpelier, Arles, Toulouse were the scenes of his apostolic wanderings. The same devotion to him exists in the other countries of Europe. Belgium deserves special mention. He is known and invoked in Poland, Austria, Holland, Russia, in Greece. He numbers many devoted children in England. Also in Asia we find traces of this devotion. Even the Mohammedans have recourse to him. In Palestine little children are consecrated to him and wear his garb until they are restored to health. In India hundreds of churches are dedicated to him. The vast Chinese Empire and especially North Houpé honors him.

Nor is Africa, the country of the future, lacking in her devotion to the Saint, who desired to shed his blood there, but his designs being frustrated, bequeathed to her his tears of regret, a fertile seed in that soil, which is entrusted to the care of his brethren, the sons of St. Francis, who are laboring, and at the same time making known his name at Ceuta, Morocco, Tangier, Mogador, Libya, Abyssinia, Aethiopia, Egypt, Newguinea, Congo, Kaffraria, Canary Islands, Madeira, Mozambique. The Gold Coast is even officially consecrated to him.

America had hardly been discovered and already it received with the light of the gospel also the knowledge of the great wonder-worker. The navigators of the fifteenth century shared with him their glorious achievements. The Order of St. Francis, the first to penetrate with Christopher Columbus and Fr. John Pérez into American soil, became soon so flourishing that it numbered nearly 500 convents among eighteen provinces, and from these the devotion to St. Anthony was spread over these immense regions. The Isles of Oceanica, Australia, the Philippines, all unite in honoring the Saint of the whole world.—(Translated from "*La Voix de Saint Antoine*," by Fr. G. S., O. F. M.)

St. Francis Seraphicus College.

CARCE a fortnightly exercise in collegiate work was required to accustom our students to the yoke of discipline and to bring their youthful minds, distracted as they were in the beginning with thoughts of vacation and home associations, down to earnest, intellectual labor. Presently everything is disposed in uniform order and our students are earnestly striving to obtain the mastery over the many difficulties that confront them in the class-room and elsewhere. Our College suffered the loss of a dear friend and esteemed benefactor in the death of Mr. Jos. Nurre. The professors and students attended the solemn funeral obsequies in St. Francis church, and fervent prayers were offered up for the repose of his soul. For the feast of St. Francis our students prepared this year in a special manner by observing a Triduum of devotional exercises in honor of the Seraphic Saint. Every morning an appropriate sermon was delivered by one of the faculty on the life of St. Francis. On the feast of the Saint the students attended the impressive services in St. Francis church.

Again our College was plunged into profound grief by the demise of one of the oldest and most respected members of the local Franciscan Community, Father Ubaldus Webersinke. During the fifty years of his priestly activity Father Ubaldus has ever taken an active interest in the welfare of our Seraphic College as Professor and Rector. The College faculty and active student body attended the solemn Requiem Mass in St. Francis church for the repose of his soul.

The Golden Jubilee of St. Francis church, October 10, was a joyful and significant event not only for the members of that parish, but also for our Seraphic College. During the fifty years of their coexistence St. Francis College and the adjoining parish church have been closely associated with one another. The many zealous pastors and assistants who during the past fifty years have labored so faithfully in this parish were, with but few exceptions, graduates of our Seraphic College. St. Francis parish has given seventy of its sons to the sacred priesthood, and of these, at least fifty have made their classical studies at our Seraphic College.

Finally, few churches there are in this vicinity that can point to such a splendor and solemnity in their liturgical functions as St. Francis church; and this must be attributed, it cannot be gainsaid, to a great extent, to the professors and students of the College who assist and participate regularly, especially on feast days in the solemnities at St. Francis.

May the future of St. Francis parish be as auspicious and glorious as its past. May it continue to give to the priesthood and the Order of St. Francis a great number of its sons.

Catholic Almanacs for 1910.

Every truly Catholic home should have an Almanac or Calendar, in which the members of the family can at once find the holidays of obligation and the days of fast and abstinence prescribed by the Church.

We occasionally hear Catholics excusing themselves, that they were not aware that such or such a day was one of obligation to hear Mass or to abstain from flesh-meat. Now, had these, otherwise, good people taken up a Catholic Calendar, they could easily have obtained the correct information. We would, therefore, advise our kind subscribers to procure a good Catholic Almanac or Calendar for the coming year, and in order to let them have their own choice, we call their attention to the following annual publications, which not only supply the desired and necessary knowledge as to the feast and fast-days, but which at the same time contain much interesting reading matter, edifying and instructive, historical and entertaining, besides many beautiful and finely executed illustrations, well worth the small price at which they are sold.

St. Michael's Almanac. 12th year. Published by the *Society of the Divine Word*, Techny, Ill., 220 pages, size 7¾ x 10 inches. The proceeds of this worthy annual publication are used for the maintenance of St. Joseph's Technical School and St. Mary's Mission House for Foreign Missions. Price, 25 cents, postpaid to any address.

St. Anthony's Almanac. 7th year. Published by the Franciscan Fathers of the Province of the Most Holy Name, 174 West 15th St., Paterson, N. J. With double Calendar, the Roman, and the Franciscan. The profits of this publication are devoted to the education of deserving poor boys for the priesthood in the Seraphic Order. Price, 25 cents. 100 pages, size, 6¾ x 9½. We recommend this Almanac especially to all pious clients of St. Anthony.

The Crusader's Almanac. 18th year. Published for the Benefit of the Holy Land by the Commissariat of the Holy Land, Brookland P. O., Mount St. Sepulchre, Washington, D. C. The object of this Crusade for the Holy Land is to rescue and preserve the holy places sanctified by the life and passion of Our Blessed Redeemer, and hallowed by the presence of His beloved Mother and the Holy Apostles. Persons desirous of becoming members, may obtain admission at any time of the year by sending 25 cents annually to the above address. This includes the Calendar.

Catholic Home Annual. 27th year. Published by Benziger Bros., New York, Cincinnati and Chicago. Price, 25 cents, free by mail. 79 pages, 8 x 11 inches. The publishers have endeavored to make this issue better than any of its predecessors, and they have evidently succeeded.

Chronicle of the Order

Rome.—On the occasion of the seventh centenary of the founding of the Order of St. Francis His Holiness, Pope Pius X., has addressed an Encyclical Letter, dated October 4, 1909, to the entire Franciscan Order, in which he recapitulates the manifold blessings and great merits of the Seraphic Order, and promulgates new rules and regulations relative to the rights and privileges of each of the existing branches. As our readers might be aware, the great Order of St. Francis is at present divided into three distinct branches, viz: the *Friars Minor,* properly so called by the late Pope Leo XIII. of blessed memory, in his famous "Bulla Unionis" of 1897; the Friars Minor *Conventual,* and the Friars Minor *Capuchin.*

—(Correspondence.)—The Feast of our holy Father St. Francis was celebrated with great solemnity in the church of St. Anthony's International College this year. His Eminence Cardinal Cassetta celebrated Mass at 7 o'clock. The solemn Highmass, which took place later on, was celebrated by the Most Rev. Minister General of the Dominicans, Fr. Hyacinth Cormièr, assisted by his brethren. In the evening the "Transitus" was observed and an eloquent sermon preached by Fr. Severino Mambrini, O. F. M.

Lately three of our young missionaries left the college for China: Fr. Generosus De Nino, Fr. Egidius Santoro and Fr. Mansuetus Gasparella. We have 65 students at the college this year. Fr. Theophilus Witzel, of the Fulda Province, has been called to teach Holy Scripture at the college. The President is serving as Delegate during the absence of the Most Rev. Fr. General in Germany. Three Definitors General are Lectors of the college: Fr. Molini, Fr. Cimino and Fr. Giustiniani. Fr. Sixtus Lagorio arrived here October 2, in good health, to take up his duties as Definitor General for the American circumscription. Fr. Adrian Diani, Lector of Sacred Eloquence, has edited a very fine book on "Pulpit Oratory," entitled *Dalla Scuola al Pulpito.* Fr. Adriano D'Antonio, the inventor of the apparatus to prevent railroad collisions, has gone to America to perfect and apply his machine, having been treated very discourteously by the railroad officials here in Italy.

(Fr. H. S.)

Italy.—At Civita a beautiful monument was recently erected to the memory of Joseph Tovini, a famous lawyer and saintly Tertiary, who died January 16, 1897. It is, indeed, astonishing what this good man has done for the welfare of his fellow citizens during his life. He founded a society for the spiritual and temporal advancement of Catholic workmen, several public houses where food and clothing was given to the poor, a bank, three Catholic newspapers, and was at the head of every charitable undertaking for the benefit of the people. No wonder, then, that the grateful citizens wished to honor his memory.

India.—Msgr. Gentili, O. S. F. C., Archbishop of Agra, lately dedicated a new church to St. Francis at Naini Tal, which stands on a lofty peak of the great Himalayan mountains in the northwest of India. Not only Catholic, but also Protestants, Buddhists and Mohammedans assisted at the ceremony and appear to have been much impressed by it.

Germany.—The "Franciscan Annals" chronicles the death of a Capuchin Franciscan Friar, Fr. Gregory, whose career was worthy of the best traditions of the Order. Previous to joining the Order Fr. Gregory was widely and favorably known as the Abbé Schneider. His intrepidity in discharging the duties of his sacred ministry during the Kulturkampf—the Bismarckian persecution of the Catholic Church in Germany—resulted in his being several times put in prison. At length he found it necessary to seek refuge in a foreign country, and he came, first to England, whence he went to America. It was while in America that he took the habit of the Franciscan Capuchin Order. After some years he obtained permission to return to Germany, where he devoted himself entirely to social work, especially among the Duesseldorf miners, whose confidence he soon won. He would visit and minister to them in their homes and in the pits, and he became noted for his wonderful power of speedily changing militant socialists into docile Catholics. At Crefeld, during a serious strike, he went among the men, and by his wise counsels succeeded in restraining them from the violence which they had threatened. Indeed, so devoted were the strikers to him that with their wives and children they would insist on crowding the church in which he said Mass. At Treves, where he had, as a young priest, so bravely confessed and suffered for his Faith, he was stricken with his last illness, and there, after edifying preparation, he breathed his last. His funeral was an immense one. The highest Ecclesiastical dignitaries took part in it, among them His Grace, Archbishop Van den Bosch, who traveled from Belgium to be present at it. But its most impressive feature was the huge concourse of the working classes and of the poôr, eager to pay the dead Friar a last tribute of their reverence and gratitude. R. I. P.

Spain.—The first Spanish Tertiary Congress was held at Santiago from the eve of the 28th of July until August 1st, inclusively. The Most Rev. Archbishop of Valencia presided and several Bishops and Prelates, including His Eminence Cardinal Herrera and the Vicar Apostolic of Morocco, Francis M. Cevera, O. F. M., attended the sessions. Upwards of a thousand Tertiary delegates from all parts of Spain took part in it. Among the subjects discussed was the propriety of the Third Order taking a more active part in fighting Freemasonry, the worst enemy of the Church and of the country.

United States—Cincinnati, O.—The solemn obsequies for Mr. A. Joseph Nurre, who departed this life on Sunday, September 26, aged 64 years and two days, took place Thursday morning, the 30th, at St. Francis church, this city. The celebrant of the Requiem Highmass was the Rev. Fr. Chrysostom Theobald, assisted by the Rev. Fathers Edmund Klein as deacon, Francis de Paul Lotz as subdeacon, and Sigismund Pirron, master of ceremonies. Besides the Very Rev. Fr. Provincial Eugene Buttermann, there were many other Rev. Fathers present in the sanctuary to pay their reverence to the deceased, who was a devoted friend and magnanimous benefactor of the Franciscan Fathers. In deference to the wishes of the departed, no sermon was preached. The mortal remains of this good and worthy Tertiary were interred in St. Joseph's cemetery, Price Hill, the Rev. Fathers John F. Schoenhoeft, Vicar General of the Archdiocese, Chrysostom Theobald and John Forest McGee reciting the prescribed prayers at the open grave. The great

concourse of people attending the burial, evinced more than words can describe, the high esteem which the deceased enjoyed during his life.

Mr. Nurre was, indeed, a model Catholic, a Christian philanthropist in the truest sense of the word and a kind and generous father of the poor. To his indomitable zeal and incessant efforts is due the founding and spread of the St. Vincent de Paul Society in this city, which does such noble work among the poor in a quiet and unostentatious way. The deceased was also the *Syndic Apostolic* of the Franciscan Province of St. John the Baptist, that is, he had charge of the temporal affairs of the Province. Moreover, he and his devoted wife, Mrs. Elizabeth Nurre (nèe Niehaus), purchased the old Busching estate in Mt. Airy, O., had the beautiful chapel and monastery of St. Anthony erected at their expense, and generously donated the whole to the Franciscan Fathers. For this reason, it was but an act of gratitude that the good Fathers paid special high honors to their deceased benefactor on the occasion of his funeral. R. I. P.

—The seventh centenary of the founding of the Order of St. Francis was fittingly and joyously celebrated in all the Franciscan churches of the Cincinnati Province on the Feast of the Seraphic Father. The Triduum held at St. Francis church, this city, was well attended. Commendable zeal was shown by the Tertiaries who filled the spacious church at each of the impressive services. The instructive sermons preached by the Very Rev. Chrysostom Theobald, O. F. M., were productive of rich and abundant fruit, as was evinced by the large number of Communicants as also by the number of those who were received into the Third Order on this occasion, not less than 53 new members being added to the already large number of Tertiaries.

On October 4, a solemn Highmass was celebrated by the Very Rev. Fr. Provincial Eugene Buttermann, assisted by Fathers Edmund, as assistant priest, Anaclete as deacon, Edwin as subdeacon, and Antonine as master of ceremonies. During this Mass the Tertiaries received Holy Communion in a body, and thereafter the Papal Blessing was given by the Rev. Fr. Chrysostom. The beautiful set of vestments, a gift of the members of the Third Order and valued at $1,500, was used for the first time. In the evening, at 7 o'clock, the "Transitus" was celebrated, a relic of St. Francis exposed for veneration and the blessing imparted with the same. May God, through the intercession of our holy Father St. Francis, grant all the grace to persevere and carry out the good resolutions formed during the Triduum!

—October 10, 1909, will ever be remembered as a day of great rejoicing and happiness by the Rev. Pastors and the members of St. Francis Parish, this city, which on that auspicious day celebrated its "Golden Jubilee." At 6:45 solemn Highmass was celebrated by the Rev. Pastor Edmund Klein, O. F. M., for the members of St. Francis Men's Society, which likewise celebrated its fiftieth anniversary. At this Mass all the members of the society received Holy Communion in a body.

At 10 o'clock the congregational celebration began with a solemn procession from the monastery to the beautifully decorated and magnificently illumined church. The Most Rev. Archbishop Moeller celebrated the Pontifical Highmass, assisted by the Rev. Franciscan Fathers Leonard Nurre, assistant priest; Francis X. Buschle and Eusebius Wagner,

deacons of honor; Francis de Paul Lotz, deacon of the Mass; Venantius Stephan, subdeacon; Romuald Helmig, cross-bearer; Sigismund Pirron and Antonine Brockhuis, masters of ceremonies. The Very Rev. Luke Gottbehoede, O. F. M., Guardian of St. Clement's convent, St. Bernard, O., and at one time Pastor of St. Francis congregation, delivered an eloquent and impressive sermon, in which he recapitulated the history of the Parish from the day of its foundation to the present time. The music, which was of a high character, was furnished by the mixed choir of men and boys with orchestral accompaniment. Professor John A. Schehl directed, and his son Alfred presided at the organ.

After Mass the Most Rev. Archbishop addressed the vast congregation which filled the spacious church to overflowing. He congratulated the Rev. Fathers and the members of the Parish on the wonderful results achieved and the countless blessings bestowed by God upon the congregation during the past fifty years. He hoped and prayed that the good example given by the pioneers of the Parish would prove a mighty incentive to the present and future generations to follow faithfully in the footsteps of their good fathers and mothers, to whose zeal and energy they are indebted for their beautiful church and parochial buildings, second to none in the Archdiocese. With the chanting of the "Te Deum" the morning services came to a fitting close.

At 2:30 in the afternoon solemn Vespers were held by the Rev. Fr. Chrysostom Jacob, O. M. Cap., and an eloquent sermon preached to the members of the St. Francis Men's Society which celebrated its fiftieth anniversary, by the Rev. Fr. Chrysostom Theobald, O. F. M., who had been Pastor of the congregation from 1890 until 1900.

On Monday morning, at 8 o'clock, a solemn Requiem Highmass for all the deceased members of the Parish was celebrated by the Rev. Fr. George Wetenkamp, O. F. M., of Cleveland, O., assisted by the Rev. Fathers Romuald Helmig, as deacon; Timothy Brockmann, as subdeacon, and Francis de Paul, as master of ceremonies. In the evening a reception for the members of the congregation was held, which partook of the nature of a happy reunion. On Tuesday evening the school children gave an entertainment, and on Wednesday the children, in turn, were entertained in a kind and generous manner by their Rev. Pastors, teachers and parents. With this the "Golden Jubilee" of St. Francis closed. May its future be as auspicious as its past!

Lafayette, Ind.—The inevitable, unsparing hand of death has again touched the Cincinnati Province of Friars Minor. The well-known, revered *Father Ubaldus Webersinke* is no more. He passed to his heavenly reward after a long and painful illness at St. Elizabeth's Hospital, this city, on the Feast of the Seraphic Father, October 4, 1909.

Solemn obsequies were held at St. Boniface church on Wednesday, the 6th, the Rev. Fr. Leonard Nurre, O. F. M., celebrating the Requiem Highmass, assisted by the Franciscan Fathers Casimir Dietrich, deacon; Bonaventure Hammer, subdeacon, and Ildefonsus Gast, master of ceremonies. The Rev. Fr. Chrysostom Theobald, O. F. M., preached the funeral sermon, after which the remains were brought to the train and carried to Cincinnati, where the last rites were performed for the deceased on Thursday morning, at 8:30.

After the "Office of the Dead" had been recited, the Very Rev. Fr.

Provincial celebrated the solemn Requiem Highmass, assisted by the Franciscan Fathers: Peter Paul Gundermann, David Kersting, Guido Stallo and Sigismund Pirron. The Rev. Fr. Chrysostom Theobald delivered a touching sermon after Mass, in which he recounted the good and noble work of Fr. Ubald during the fifty years of his sacerdotal life. The burial took place in the Franciscan lot of St. Mary's cemetery, St. Bernard, O.

Fr. Ubaldus, the last of the heroic band of Franciscans who in the early fifties came to America, to minister to the spiritual wants of the German Catholic immigrants, and to establish the Franciscan Order in the new world, was born at Kaltern, the Tyrol, May 13, 1837, and joined the Order on August 30, 1856. He was ordained a priest June 2, 1860, at Trent, and came to this country in December, 1861. For some time he was Professor at St. Francis Gymnasium, as the college was then called, and later on also Rector. From 1867-1874 he was in charge of St. Francis church, Cincinnati; then Pastor successively of St. Boniface's, in Louisville, Ky.; St. Boniface's, in Lafayette, Ind.; St. Clement's, in St. Bernard, O., and lastly, St. Stephen's, in Hamilton, O. He was elected Custos in July, 1873, and to a second term in September, 1876.

Rev. Father Deppen, Editor of *The Record*, pays the deceased the following touching tribute: "No priest was ever more loved and esteemed in the Diocese of Louisville than was the large-hearted, the whole-souled, the big-framed Father Ubald. We who write these lines, write in tears rather than in ink; for we loved him dearly. His passing is for us, and we are sure for our brethren of the clergy and laity also, a poignant, personal loss. And from the very depths of heart and soul comes forth the prayer: Eternal rest grant unto him, O Lord; and let perpetual light shine upon him!"

And in conclusion Fr. Deppen says: "In the pulpit he was a power, and because of his eloquence, he was generally chosen to fill the pulpit on festive occasions. As a Father Confessor and spiritual adviser, he had few equals. Fervent, deep and solid was his piety, and great his tenderness of heart. By the poor and the orphans he was idolized." R. I. P.

Teutopolis, Ill.—The seventh centenary of the Franciscan Order was appropriately celebrated at St. Joseph's college, this place, by a solemn Triduum from the 4th to the 6th of October, inclusively. The first day, being the Feast of St. Francis, was naturally celebrated in a most solemn manner. All the students, numbering 136 this year, received Holy Communion at the early Mass said by the Very Rev. Rector, Fr. Hugoline Storff, O. F. M. At 8:30 solemn Highmass was celebrated by the Rev. Fr. Sylvester Buschkuehler, Vice-Rector of the college, assisted by the Rev. Fathers Frederick and Silas, as deacon and subdeacon, respectively. An eloquent sermon on the life of St. Francis was delivered by the Rector after Mass. The afternoon services consisted of devotions to the B. V. Mary, the *Transitus* of St. Francis, Benediction of the Blessed Sacrament, and veneration of a relic of the Seraphic Father. After luncheon the students enjoyed a pleasant walk along the railroad tracks. In the evening a beautiful drama, "St. Francis in the World," was played by the students before a large and appreciative audience.

On Tuesday solemn Highmass was sung at 8:30 by Rev. Fr. Frederick, assisted by the Rev. Fathers Silas and Eugene. The Rev. Vice-

Rector delivered an elegant and interesting sermon after Mass, in which he drew a fine comparison between the Catholic Church and the Franciscan Order. In the afternoon the students played ball. Evening devotions were held at 5:30.

The last day, however, was the one most enjoyed by the students. The Very Rev. Fr. Provincial Benedict Schmidt celebrated solemn Highmass at 8 o'clock, assisted by the Rev. Fathers Sylvester as assistant priest; Eugene, subdeacon; Silas, deacon, and Cajetan, master of ceremonies. Benediction of the Blessed Sacrament was given immediately after Highmass and the "Te Deum" chanted in thanksgiving. After one o'clock the professors and students walked to Mr. Niemeyer's grounds, where a very delightful and pleasant time was enjoyed by all.

(W. E. E.)

Portales, N. Mex.—Tuesday, September 28, was a memorable day for the Rev. Fr. Turibius Christmann, O. F. M., Pastor of St. Elizabeth's congregation and his good people, for on this day His grace, the Most Rev. Archbishop Pitaval, of Santa Fe, dedicated the handsome new church erected in this place. At 7 o'clock the Rev. Fr. Heribert, O. F. M., of Roswell, celebrated Holy Mass, at which the faithful received Holy Communion. At about 8:30 His Grace solemnly dedicated the new edifice, assisted by Fr. Heribert, Fr. Arbogast, of Carlsbad, and the Pastor. Immediately after the dedication Fr. Turibius celebrated Highmass and His Grace preached an eloquent sermon on the Catholic Church. Many non-Catholics were present, some of whom had never been inside a Catholic church before. After Mass the Archbishop confirmed a class of six persons, three of these, a man, his wife and daughter being converts. In the afternoon the Archbishop and the Fathers left for Clovis, another mission, eighteen miles north, where a class of eight were confirmed, of whom five were converts.

The new church at Portales cost about $1,150. Five hundred of this sum was kindly donated by the "Catholic Extension Society," the rest collected from the people of the Parish and from friends in the East. Fr. Turibius has six missions to attend, only two of which now have churches. He will soon begin to build another, viz: at Clovis, which will be the center of his missionary activity in the near future.

Days of Indulgences in November.

On the 12th. St. Didacus, C. I. O.
On the 16th. St. Agnes of Assisi, V. II. O.
On the 19th. St. Elizabeth of Hungary, Patroness of the III. O. **General Absolution**
On the 26th. St. Leonard of Port Maurice, C. I. O.
On the 27th. Blessed Delphina, V. II. O.
On the 28th. St. James of the Marches, C. I. O.
On the 29th. Feast of All Saints of the three Orders of St. Francis.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. LEONARD.

Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If the "favor received" is not explicitly mentioned, it will be published - but under the heading of "Thanksgivings Not Specified".

Stockton, Cal., Sept. 25, 1909. A young man was most desirous of obtaining a certain position, and though well qualified for same, there seemed but small chances of his procuring the place. So, he and his friends put their trust and faith in great St. Anthony, made several promises in his honor, prayed constantly, and at last received the gladsome news that the place was his. For this great favor and another, the recovery to health, we are very grateful to dear St. Anthony, and herewith gladly fulfill the last of the promises made. R. T. H.

Central City, Col., Sept. 29, 1909. Thanks to Our dear Lord, the Blessed Virgin and St. Anthony for the cure of articular rheumatism and heart trouble, of which I had a bad attack. Enclosed alms was promised for the poor students. C. M. H.

Belmont, Mass., October 1, 1909. With sincere thanks to the Sacred Heart and St. Anthony, I send enclosed offering to the poor students for a safe and easy confinement which occurred on the Feast of St. Anthony. T. McD.

Los Angeles, Cal., October 1, 1909. For the cure of a woman threatened with disease of the mind, I wish to return most sincere thanks to the S. Heart, the B. V. Mary, St. Joseph and St. Anthony. Having promised publication in the MESSENGER, I herewith fulfill this and other promises made. B. C.

Wagner, S. Dak., Oct. 1, 1909. A few days ago my little boy was taken seriously ill, and the doctor declared that he had every symptom of diphtheria, and if no change for the better set in, he would have to place us under quarantine and administer antitoxin the following day to the sick child and to the other three to prevent them taking the disease. After the physician had gone, I promised St. Anthony a donation for the poor students and publication in the MESSENGER, if the threatened disease was averted. Thanks to the dear Saint, my petition was granted. J. E. L.

Argyle, Wis., Oct. 1, 1909. Thanks to the S. Heart, the B. V. Mary, St. Anthony, my Guardian Angel and the poor Souls for having rented my farm, so that we could all be together again. W. McG.

Olean, N. Y., Oct. 2, 1909. Enclosed find alms for St. Anthony's Bread in thanksgiving to the S. Heart of Jesus, the Immaculate Heart of Mary and St. Anthony for sparing my mother to me and for relieving her from pain. I hope she may again receive the full use of her arm. M. M.

New York City, Oct. 5, 1909. Having sold a piece of property successfully, I send you the promised alms for the poor students, it being the percentage of the sum obtained. Thanks to good St. Anthony. A. T. M.

Sunman, Ind., Oct. 6, 1909. I wish to give public thanks to St. Anthony for the successful sale of property and many other favors and enclose an offering for the poor students. M. C. S.

Wagner, S. Dak., Oct. 8, 1909. For the recovery of my little girls, one suffering from an attack of appendicitis, and the other from swollen limbs, I sincerely thank Our Blessed Savior, the B. Virgin and St. Anthony, and enclose alms for the poor students. J. O. C.

Lancaster City, Pa., Oct. 8, 1909. For obtaining work by my nephew, and which we hope may be permanent, we enclose alms in fulfillment of a promise made to the B. Virgin and St. Anthony. E. L.

Cincinnati, O., Oct. 10, 1909. Enclosed alms was promised to the poor of St. Anthony, if my son obtained again the position he quitted. My request has been granted, for which I am grateful to dear St. Anthony. N. H.

Norwood, O., Oct. 12, 1909. While attending his duties at college, someone stole my son's bicycle. I promised St. Anthony, if through his intercession it would be returned, to give a donation to the poor students of St. Francis College. With sincere thanks to the Saint, I now fulfill my promise, as my petition has been granted. E. M. A.

Milwaukee, Wis., Oct. 13, 1909. For the happy return of a lost article worth twelve dollars I enclose an alms for St. Anthony's Bread in thanksgiving; also another from Mrs. A. K. in gratitude for favors received through St. Anthony. A. E. W.

New York City, Oct. 13, 1909. Enclosed alms was promised if I should get relief of extreme nervousness. I am thankful to dear St. Anthony, for I am greatly relieved and was enabled to hold my position. M. McM.

Buffalo, N. Y., Oct. 14, 1909. Enclosed please find offering of gratitude to St. Anthony for the many favors I have been granted through his intercession with the Sacred Heart and the Blessed Mother. I made a devotion of thirteen weeks in honor of St. Anthony to obtain a nice position, and very shortly after finishing it, I obtained a very suitable position. I am now making another novena of gratitude for this and other petitions. N. N.

Greeley, Neb., Oct. 15, 1909. Thanks to the S. Heart of Jesus, the B. Virgin and St. Anthony for passing a successful examination and obtaining a teacher's certificate. Enclosed donation is for St. Anthony's Bread, and I ask the prayers of the students for success in my school work and other intentions. M. B.

Thanksgivings not specified:

M. G. F., Soldiers Grove, Wis.—M. W., E. Watertown, Mass.—E. G., Hamilton, O.—A. F., Greeley, Neb.—P. A. F., Hazleton, Pa.—J. V. R., Calumet, Mich.—A. L., Toledo, O.—E. D., Utica, N. Y.—J. A. E., Cincinnati, O.—A. M., Cincinnati, O.—S., Cincinnati, O.—B. H., Attleboro, Mass.—B. McN., Wagner, S. Dak.—M. E. M., Portsmouth, Va.—L. T., Madison, Wis.—M. H., Cincinnati, O.—A. A. R., Marshall, Tex.—M. M., Covington, Ky.—C. C. H., Galena, Mo.—C. J. L., Charleston, Mass.—S. J. C., Villard, Minn.—W. S. D., Grand Rapids, Mich.—K. O'C., Chicago, Ill.—K. L., Chicago, Ill.—E. M. S., Pasco, Wash.—M. H., Missoula, Mont.—J. E. M., Galveston, Tex.—M. F. A., Jersey City, N. J.—M. C., Sawtelle, Cal.—L. T., Cincinnati, O.—J. F. B., Brayton, Neb.—M. S., St. Louis, Mo.—C. H., Toledo, O.—J. H., Lexington, Ky.—A. S., Cincinnati, O.—A. B. T., Ft. Smith, Ark.—T. B. H., Enon, W. Va.—W. J. C., Schenectady, Pa.—A. O'B., Hamilton, Ont., Canada.—F. C., Negaunee, Mich.—F. B., West Arichat, C. B.—J. S., Hamilton, O.—N. C., Minneapolis, Minn.—W. L. L., Louisville, Ky.—H. S., Ludlow, Ky.—B. M., Pittsburg, Pa.—K. J. McG., Providence, R. I.—A. W., Cincinnati, O.—J. M., Ivanhoe, Minn.—J. J. McG., Providence, R. I.—A. M. N., Sacramento, Cal.—C. P., Evanston, Cincinnati, O.

Monthly Intentions.

Recommended in a Special Manner to the Intercession of St. Anthony and to the Prayers of His Devoted Clients.

Cure of severe rheumatism and other ailments.—Conversion of a daughter.—To obtain money due.—Several important spiritual intentions.—Restoration of health.—Means to pay debts.—Success in business.—To obtain good and steady employment.—Restoration of sound mind.—Increase of Holy Faith, fear of God and Wisdom.—Conversion of a husband to the Catholic Faith.—Speedy and good sale of farm and to obtain a good place near Catholic church and school.—Satisfactory and just settlement of property.—Sale of property.—Protection for a brother.—To overcome an evil temper.—For a knowledge of the will of God in the choice of a vocation. Grace of a happy death.—That a young girl recover from a serious ailment.—Grace of holy purity.—That a husband become reconciled to his family.—Success in examinations.—Protection against contagious diseases.—Just and amiable settlement of family affairs.—Success for a teacher.—Reform of a wayward sister and the return of some valuable articles.—Reform of many persons, grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian schools.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in an oratory.—All readers, contributors and zealous agents of St. Anthony's Messenger.—Conversion of sinners.—The Poor Souls.

Obituary.

Of your charity pray for the soul of Mrs. Alexander Grant, who died at Montreal, P. Q., Canada, August 22, 1909. She was a subscriber to the Messenger. —Rev. John Bleckmann, Pastor of St. Mary's church, Michigan City, Ind., who departed this life September 29, 1909, aged 63 years and six months.—Rev. Joseph Klostermann, who passed to his heavenly reward October 11, 1909, at St. Francis Hospital, Cincinnati, O., aged 53 years. He had been Pastor of "Our Lady of Perpetual Help church," at Sedamsville, Cincinnati, O., for a number of years. — May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!

ST. NICHOLAS, BISHOP.